

CAI
IA
- 2000
057

Geo. R. Ferguson
ONTARIO TREATIES

3 1761 11557943 5

Chippewa

Oueneppi
Wabakany

Themagoo

Wabenoose

Indian and Northern Affairs Canada

Affaires indiennes et du Nord Canada



Canada

TREATIES: "AGREEMENTS THAT GUIDE OUR ACTIONS TODAY"



In *Gathering Strength—Canada's Aboriginal Action Plan*, the federal government reaffirms its belief that treaties - both historical and modern - and the relationship they represent provide a basis for a strengthened and forward-looking partnership with Aboriginal people. In Canada, the first treaties between the governments of France, Britain and Canada were taken very seriously by all sides. Their purpose was to create a relationship of peace and friendship that would last. They were sworn by sacred oaths, announced with great ceremony, and sealed with the smoking of tobacco - which is regarded by Aboriginal people as one of the most sacred medicines on earth. Because of our ancestors' profoundly different cultures and world views, however, the implementation of treaty terms and promises has been at times problematic. Even today, the importance of the treaty relationship is not widely understood by non-Aboriginal Canadians.

Mutual understanding is critical to the success of any relationship. It is important that all Canadians learn about Aboriginal people, their history, their culture, and their contemporary concerns. It is particularly important to understand the link between the historic treaties and modern treaty making and their relation to Aboriginal self-government.

The historic treaties dealt largely with the sharing of land. We must not forget that Canada had been the homeland of First Nations people for thousands of years before the arrival of the first Europeans. Most Aboriginal people retain an intensely spiritual connection to the land of their ancestors - one that involves both continuity and stewardship. For their ancestors, connection to the land touched every aspect of their life: their religious beliefs as well as their physical livelihood which included the securing of food, shelter, clothing and transportation. For many Aboriginal people today there is still a strong connection between land, livelihood and community.

Canada is determined to strengthen its relationship with Aboriginal people. It is a time for renewal and for moving forward. Today, the federal government is seeking ways to help First Nations people address their own issues of social and economic development, governance and justice, and education and health by honouring the historic treaties and creating new ones.

This publication represents one small step in the federal government's effort to help build an understanding among all Canadians of the importance of the treaty relationship between Aboriginal people and the Crown. Focused on Ontario, it identifies the treaties which were signed here and presents some examples of how these treaties continue to define and influence the course of our relationship today.



About the Cover.

The photograph depicts Mrs. Black, Missanabie, Ont. 1906. The Missanabie Cree First Nation, now situated about 198 km. north of Sault Ste. Marie, is affiliated with Treaty No. 9. National Archives of Canada/PA59571.

Contributors to this Publication:

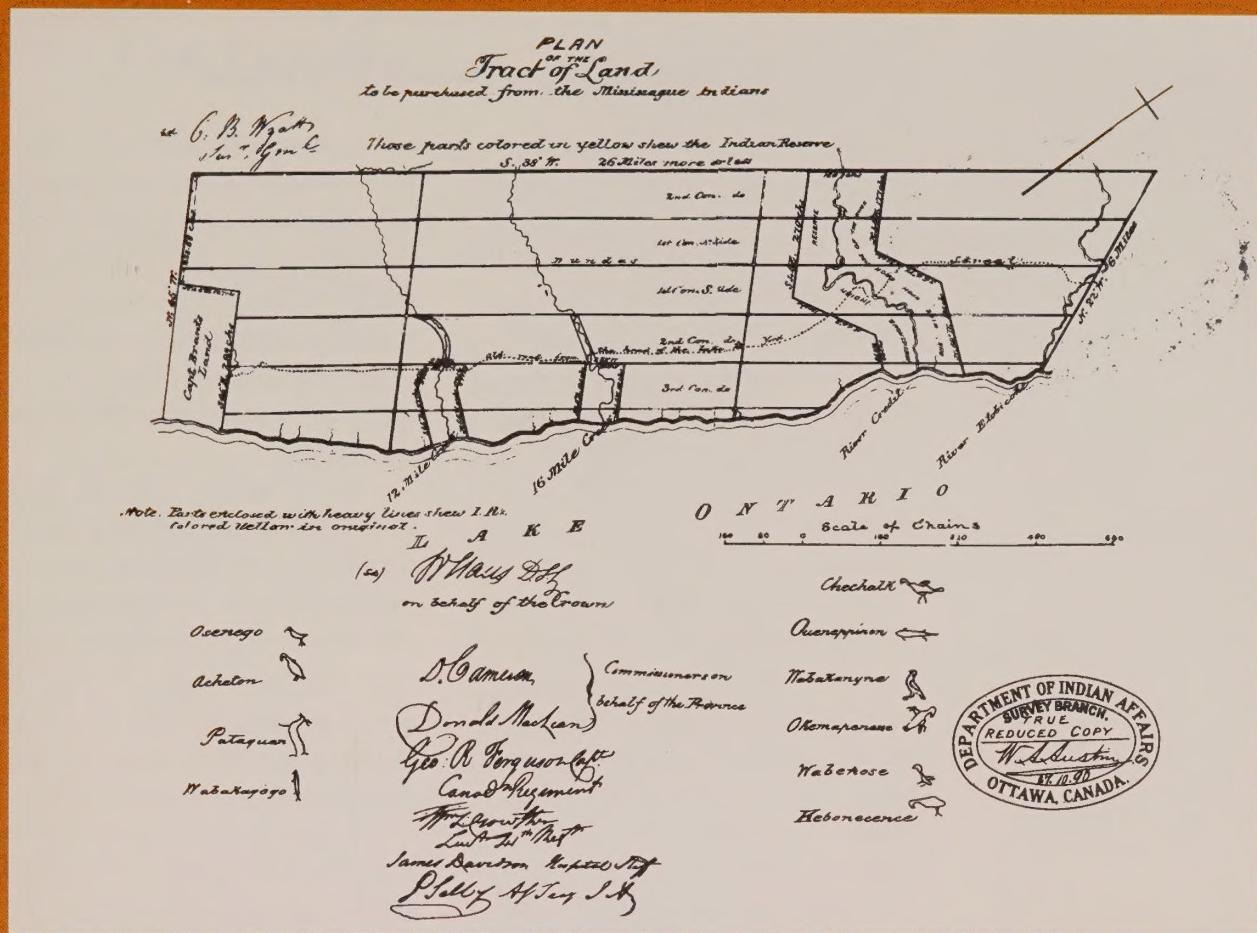
Wawatay News
The Chiefs of Ontario
Association of Iroquois and Allied Indians
Nishnawbe-Aski Nation
Grand Council Treaty No.3
Anishinabek Nation
Cayuga Royanni Jake Thomas
Yvonne Thomas
Iroquoian Ethnologist Michael Foster,
Curator Emeritus at the Canadian Museum of Civilization

Tom Hill, Woodland Cultural Centre,
Brantford
Bryan Phelan
Elder Josephine Sandy
Elder Ron Sandy
Gary Lipinski, Metis Nation of Ontario
National Archives of Canada
Archives of Ontario

Design and Layout: Holly Fisher

This booklet is published by the Department of Indian Affairs and Northern Development, Ontario Region, under the authority of the Honourable Robert Nault, P.C., M.P. For more information, please call Executive Services and Communications, DIAND, Ontario Region, (416) 973-6351, or fax (416) 973-3421.

ONTARIO TREATIES: AN HISTORICAL OVERVIEW



A version of the map and signatures for Upper Canada Treaty No. 14, a treaty agreement between the representatives of the King of Great Britain and the Mississauga Indians. The signatures of the King's representatives appear in between the totems or clan affiliations signed by the Mississauga leaders. The final agreement was signed September 5, 1806. The Crown received about 85,000 acres of land in

exchange for 1,000 pounds currency, gifts, and "the sole right of the fisheries" in the Twelve and Sixteen Mile Creeks, and the Credit and Etobicoke Rivers. (Please note: Treaty No. 14 is a pre-confederation treaty.) Treaty No. 14 image reprinted with permission, from Indian Treaties and Surrenders, Volume 1, Chapters Inc.

The Ontario that we know today was influenced to a significant degree by the treaty agreements signed between the First Nations and the Crown.

The treaty making process between Aboriginal and non-Aboriginal people predates confederation by centuries. Our history books show us that both the First Nations and the European powers had traditions of treaty making that far predicated the first arrival of any newcomers to North America.

In fact, treaty making played a vibrant and significant role in the political affairs of Ontario's pre-history, with agreements having been forged covering virtually every part of the province. In Upper Canada, for example, there were numerous treaties signed between 1764 and 1862. These treaties came to be known as the Upper Canada or pre-confederation treaties. The Royal Proclamation of 1763 was critical to

this period, for it established a set of rules that governed treaty making with Aboriginal people.

Following confederation, the Government of Canada signed its first treaties — numbers 3, 5, 9 and the Williams Treaties of 1923. Virtually all of northern Ontario, and a significant section of central Ontario, were named in these treaties. Most significant to these post-1867 treaties was the introduction of the Government of Ontario as a signatory to Treaty No. 9 and the Williams Treaties. The participation of the provincial government remains crucial today, especially in terms of land claims and self-government negotiations.

In essence, the Upper Canada and post-confederation treaties forged the basis of a relationship that has been irrevocable to this day. The treaties helped to establish Ontario's 127 reserve communities. They also underlie Canada's fiduciary relationship

to the First Nations. So the treaties still hold considerable importance today — especially with Ontario's Aboriginal treaty organizations (see page 12 for profiles on these organizations).

In forging treaty relationships, the First Nations and the Crown created mutually binding obligations that were to be solemnly respected. To the Crown, the treaties were instrumental in acquiring what they saw as extensive and valuable assets. To the First Nations, the treaties were sacred, living documents that affirmed their sovereignty, and set down a basis to share the existing natural resources in a peaceful and everlasting way.

From their beginning, treaties have represented important events in Ontario history. While there is still considerable debate about their meaning and interpretation, these special agreements have stood the test of time.

Aboriginal insights into the original stories

FRIENDSHIP AND TWO ROW WAMPUM, THE ROOTS OF PEACEFUL CO-EXISTENCE

ROYANNI THOMAS



Cayuga Royanni Jake Thomas

Royanni Thomas granted this interview in July 1998. A short time following the interview we were saddened by the news of Royanni Thomas's passing. Our heartfelt condolences go out to the Thomas family. Royanni Thomas was best known as an educator and teacher. He spoke five of the Haudenosaunee languages, was a long-time teacher at Trent University, and ran his own Jake Thomas Learning Centre on the Six Nations reserve. He was widely respected as an expert on Haudenosaunee culture. We are pleased to print this interview in the spirit of carrying on his teachings.

In his own words: Traditional Chief Jake Thomas Speaks on Wampum

Aboriginal Elders and historians suggest that the Friendship Wampum and Two Row Wampum are two of the first treaties signed in North America. The story of these wampum dates back to the 17th century and involves the Dutch and the Haudenosaunee (Iroquois) people. Although these wampum are now centuries old, their importance to Iroquois communities has not diminished. In fact, as Cayuga Royanni (a Mohawk word for Chief) Jake Thomas explains, the spirit and intent of these treaties are still very much alive today.

"When the Europeans arrived, it was a very important time for our people. We were signing a lot of treaties with different nations in western New York, Pennsylvania, the Ohio Valley, all throughout this part of the continent and into Florida. Then it became necessary to make treaties of peace with the Europeans, and we signed the Friendship Wampum and the Two Row and established a foundation, especially in times of war.

"Today we believe these treaties still exist — they're still alive. The Friendship Wampum establishes a basis of friendship and it's like two hands joined together. We give thanks for what is important in life, for what we need to survive, like all plants and trees, the berries and the shrubs, and the sun that gives light and warmth. We give thanks for water, and we give thanks for food. Without these things, we could not survive. So thanksgiving forms the basis of the friendship that we share together. The treaty is symbolized by the silver covenant chain, which must be polished regularly or else it will become rusty and break.

"So the Friendship Wampum is the first treaty and it goes with the Two Row. The Two Row represents two nations living side-by-side, separately but together, each moving along its own

path but never crossing into the other. Each nation respects the other and lives independently and peacefully in co-existence. The Two Row includes the Great Law of Peace, which is our constitution. What this treaty says is that it respects our nation. It respects our constitution, our laws, our government, our land — everything. And we must respect the other nation in the same way.

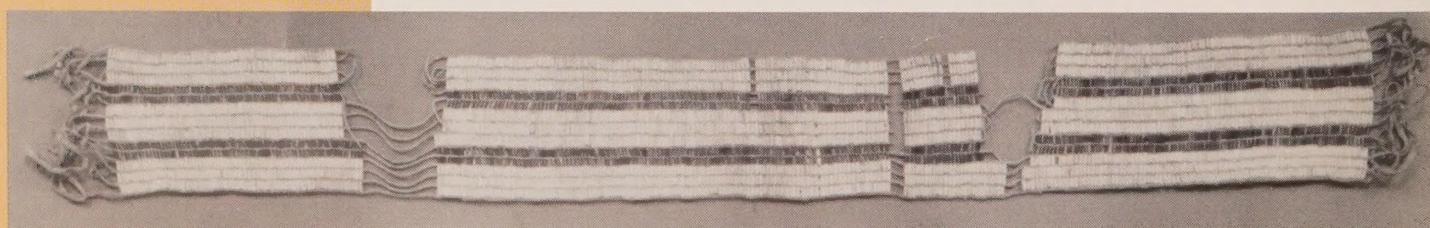
"Those treaties were made by the Chiefs and signed by the Chiefs and clanmothers. Our Great Law was made by the Peacemaker. It was self-government before the Europeans arrived. The clanmothers are the ones who choose a Chief when a Chief passes on to the spirit world. They also have the power of impeachment. If a Chief does wrong, he can be warned two times and if he disobeys then the clan can impeach him.

"If there's one thing to say about the treaty relationship, it's based on very simple principles. It's either a good relationship or it's bad. It's one way or the other. It's as simple as that. If we make promises we must keep those promises. We may have a good relationship to a point, but as soon as we say one thing and do something else, it won't be good anymore. It will break down. And a good relationship never breaks down. So we must keep this in mind — did we keep our promises? Do we really respect each other? If not, what is the relationship worth? Either we live up to it or we don't."

— If you're interested in historical Haudenosaunee treaties, consider this source: Jennings, Francis. *The History of Iroquois Diplomacy: An interdisciplinary guide to the treaties of the Six Nations and their league*. Syracuse, N.Y. : Syracuse University Press, 1995, c1985.

WAMPUM NATIONWIDE

Historically, the use of wampum belts was not limited to the Haudenosaunee. In fact, the belts were used by many Aboriginal nations including the Ojibway, the Odawa, the Potawatomi, and many others. They were used to document or record the essential details of treaties or other agreements between nations. Among their many uses, wampum belts could be used to signify the forming of a confederacy, to declare war, to enact peace or friendship, or to make an invitation to a treaty or council fire.



Gus-web-tab (the Two Row wampum belt). It consists of two parallel rows of purple (shown as dark in this picture) wampum beads on a white background. The three rows of white beads stand for peace, friendship, and respect — elements which keep the peoples at a distance and which bind them together. The two rows of purple beads symbolize two vessels travelling down the same river, neither interfering in the course of the other. Photograph by Helena Wilson for the Woodland Cultural Centre.

UPPER CANADA TREATIES — ESTABLISHING A FOUNDATION FOR THE FUTURE

The treaties that were signed prior to Canadian confederation in 1867 are known as the Upper Canada or pre-confederation treaties. These treaties formed agreements between the First Nations (they were most commonly referred to as Indian tribes at the time) and the British Crown.

It is difficult to pinpoint exactly how many treaties were signed during the pre-confederation period between 1764 and 1862. The First Nations and the Crown signed agreements such as treaties, surrenders, and purchases, all of which went through a process of being changed, amended, or given "adhesions" or add-ons. In particular instances, some First Nations may not have signed an agreement and, thus, they may not recognize the treaty. All of this makes it difficult to cite an accurate number of treaty signings on which everyone can agree. It is safe to say, however, that there were at least 30 major treaties signed during the pre-confederation period.

The Upper Canada treaties helped to open the path for European expansion, and established a foundation for the relationship between First Nations and the Crown. Many of the treaties called for the First Nations to receive some type of once-and-for-all payment, annual payments, and goods such as agricultural implements. These agreements required that the tribes involved "ceded" or "gave up their rights to" lands for a variety of benefits. While it is common for the written texts of the agreements to support this notion, the aspect of land cession continues to inspire debate throughout Canada today.

On the whole, the Upper Canada treaties deal with many issues, including land and resources, hunting and fishing, and in some rare cases, the construction of housing. (Treaty No. 45 1/2, signed on August 9, 1836 with the Saugeen First Nations, specifically mentioned that the Crown would "build houses" as one condition of the agreement.)

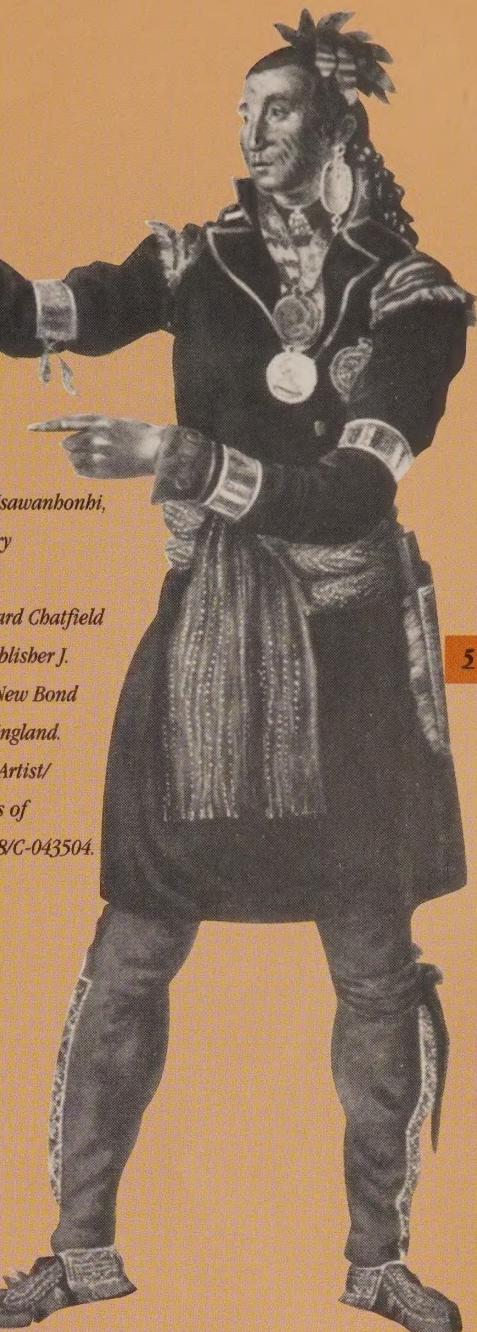
By 1850, it was commonplace for reserve lands to be set aside for the exclusive use of the First Nations. Such was the case with the Robinson-Superior and Robinson-Huron Treaties of 1850. In each case, the treaties provided reserve lands as well as

hunting and fishing rights, and annual payments. The Robinson-Superior Treaty also called for a one-time cash payment of "2,000 pounds" and promises of 500 pounds in "perpetual annuity," which meant that it would be paid out every year forever.

Under the two Robinson treaties, the Crown secured an area of 52,400 square miles in what is today central and northern Ontario.

It should be kept in mind that each Upper Canada treaty reflects its own specific historical circumstances, and that each treaty must be understood as a unique agreement unlike any other. The First Nations also contend that too much of today's understanding is based solely on the written texts and not enough on their traditions of conveying information through storytelling.

Even though some of the agreements were signed more than 100 years prior to confederation, the debate over many issues (hunting and fishing, for example) continues. Following 1867, the relationship of exchanging land for benefits continued with the development of the post-confederation treaties. In Ontario, that meant treaties Nos.



*Nicolas Vincent Isawanbonhi,
early 19th century
Huron chief.
Painting by Edward Chatfield
(1802-1839), publisher J.
Dickenson, 114 New Bond
Street, London, England.
Photographer or Artist/
National Archives of
Canada/C-038948/C-043504.*

3, 5, and 9, and the Williams Treaties of 1923 (please see pages 8, 9, 10, and 11.)

— For more information on treaties, try Industry Canada's Schoolnet web site at www.schoolnet.ca/aboriginal

THE ROBINSON TREATIES OF 1850, BRIDGING THE PRE-AND-POST CONFEDERATION PERIODS

The Robinson-Superior Treaty was signed on September 7, 1850 and the Robinson-Huron Treaty on September 9, 1850. The negotiations were presided over by William Benjamin Robinson, and involved the Ojibewa Indians of Lake Superior and the Ojibewa Indians of Lake Huron, respectively. Under the terms of both agreements, the Crown secured an area of 52,400 square miles mostly in central and northern Ontario.

Both treaties were considered innovative as each provided reserve lands. Although the granting of reserve lands to First Nations who signed treaties did not become widespread until after 1850, the Crown promised reserves in several pre-confederation treaties, including 2, 14, 21, and 29. By 1850, the treaty concept had evolved to the point where it was considered just to establish reserves for the exclusive use of the First Nations. From this point on, reserves were generally included in treaty agreements.

The Robinson Treaties also allowed for the freedom to hunt and fish on unoccupied Crown land with the consent of the provincial government. The First Nations under the Robinson-Superior Treaty were given a one-time payment of 2,000 pounds British currency, and an additional 500 pounds to be paid out annually forever. The First Nations under the Robinson-Huron were paid 2,000 pounds initially and 600 pounds annually for all time. They were the last major signings prior to 1867, providing a bridge between the pre and post-confederation periods.

ABORIGINAL TREATIES AND PURCHASES IN THE PROVINCE OF ONTARIO

Ontario Treaties

The map on this page shows the major Aboriginal treaties and purchases made in the Province of Ontario from 1764 to 1923. It provides an overview of the land areas covered by the province's major treaties during the pre-confederation and post-confederation periods.

While the map is a sound reference guide, please consider the following sources of information on treaties:

- The Department of Indian Affairs and Northern Development (DIAND) web site, which can be reached at www.inac.gc.ca. From the DIAND web site you can also access the *Report of the Royal Commission on Aboriginal Peoples*, which is an excellent resource. Volume One, chapters five and six, includes information about the origins of treaty making in Canada. Volume Two, chapter two, includes an overview of treaties and related issues, and compares the origins of the treaty process to what is happening today. The Royal Commission report also provides background on related treaty issues, such as land claims, lands, and resources.
- Industry Canada's Schoolnet web site. It can be reached at www.schoolnet.ca/aboriginal. This web site has information about Aboriginal people and treaties.
- Archives Ontario (and Archives Canada) are excellent sources of information on Aboriginal people. However, because these sites have so much information, there is no easy solution to researching treaties. You'll have to spend some time learning how to research these sites — there's no other way around it!



FACTS & FIGURES ONTARIO FIRST NATION DEMOGRAPHICS

Registered Indian Population in Ontario:	142,408
Population on reserve and Crown lands:	72,583
Population off reserve:	69,825
Number of reserves and settlements:	207
(65 per cent are inhabited)	
Number of First Nations:	127
Number of Independent First Nations:	13
Number of Tribal Councils:	15

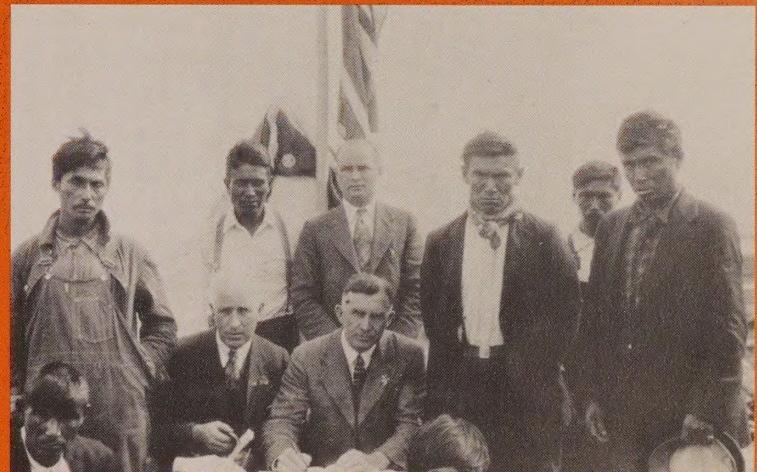
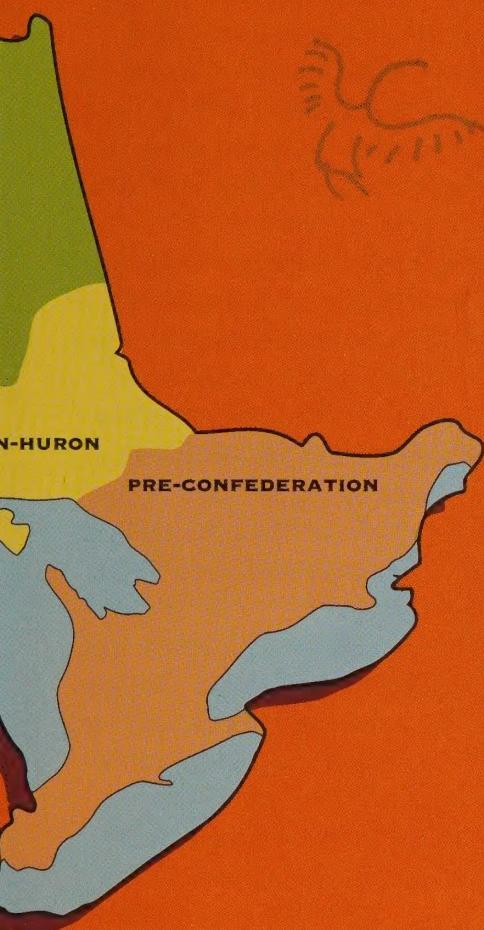
ONTARIO TREATIES

Williams Treaties, 1923
Post-Confederation Treaties
Nos. 3, 5, and 9
Robinson Superior, 1850
Robinson Huron, 1850
Numerous pre-confederation Treaties

All statistics as of Dec. 31, 1998. Above figures are subject to change.



The insignia used for the office of Canada's Governor General. Virtually all of the treaties that involved Great Britain were signed on behalf of the Crown. Today, the Governor General carries on that tradition as the Crown's representative — which explains why so many First Nations people view the Governor General as having special significance within the Government of Canada.

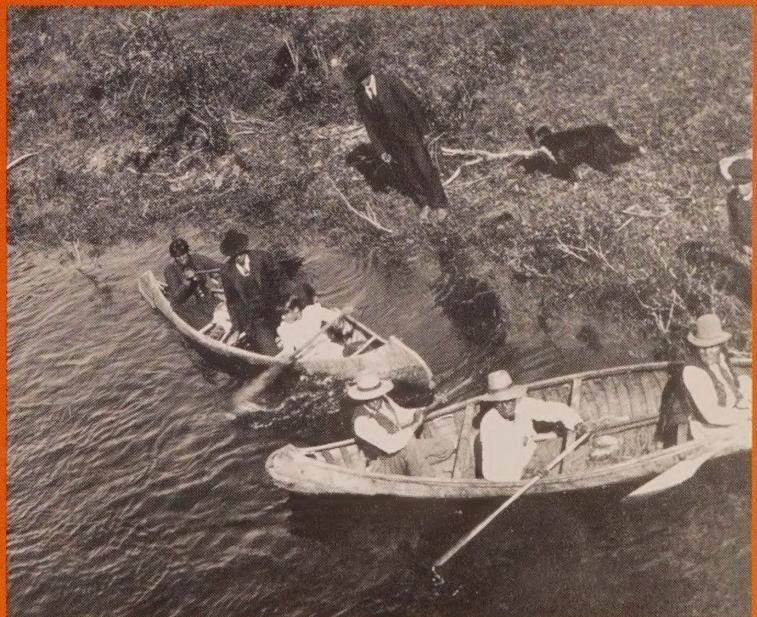


Signing of the Treaty at Windigo, (Ont.). Standing: Samuel Sawanis, John Wesley, Dr. O'Gorman, Chief Ka-ke-pe-ness, Senia Sakche-Ka-pow. July 18, 1930.

ONTARIO FIRST NATION FACTS
POLITICAL TREATY
ORGANIZATIONS

There are four main political treaty organizations in Ontario serving the needs of Aboriginal people, plus the Chiefs of Ontario (please see page 12 for profiles). The five main political organizations in Ontario are:

- * Union of Ontario Indians
- * Nishnawbe-Aski Nation
- * Grand Council Treaty No. 3
- * Association of Iroquois and
Allied Indians
- * Chiefs of Ontario



*Indians going to Barwick, Rainy River District. June 23, 1899.
Photographer: Park & Co.*

CHIEF POWASSIN'S RESOLVE SHAPED TREATY NO. 3

Ron Sandy of Northwest Angle #33 First Nation near Kenora, remembers his late grandfather Way-chon-ne-mway-tung or "Warning Crier" talk about witnessing the signing of Treaty No. 3 in 1873. At that time, about 1,400 Ojibway people representing 11 bands lived in teepees and wigwams at the Northwest Angle.

Treaty No. 3 is a substantial agreement covering 55,000 square miles that cross present day borders of Ontario, Manitoba, and Minnesota

in the United States. It was intended to be the first post-confederation treaty, but negotiations were stalled in 1871 and again in 1872 and the agreement was not signed until the next year, making it the third treaty signed by Canada.

The treaty and those who negotiated it, such as revered Anishnaabe (Ojibway) leaders Mawintoopinesse and Powassan, were honoured in October, 1998, in a 125th anniversary celebration powwow.

Ron Sandy's wife, Josephine Sandy, recalls the stories of her mother-in-law Alice, or Mah-che-ah-na-que-beek (whose name refers to the drawing of water), who often spoke of Treaty No. 3 until her passing in 1997 at 105 years of age.

Josephine believes the leaders who signed Treaty No. 3 were "representing people with shared familial ties, language, hunting and trapping areas, and a clan system." They were referred to as "ogitchita," meaning "you're held in higher reverence than some people."

Josephine was told the treaty was signed at Northwest Angle in part because it was home to a strong leader in Chief Powassan, or "Blowing in the Wind."

"This Chief Powassan was very vocal and he was not about to just sign the treaty right away," she says. As the discussions progressed, "the chiefs would leave meetings with the commissioner and his men because they were asking them to give up too much.

"The chiefs didn't really want to sign the treaty. But promises were made to them that 'the Queen will look after you.' "

Critical to the chiefs was the promise of continued access to natural resources to sustain their people. Federal Treaty Commissioner Simon J. Dawson concurred with this observation in an Indian Affairs report: ". . . As an inducement to the Indians to sign the treaty, the commissioners pointed out to them that along with the land reserves and money payments, they would forever have the use of their fisheries. This point . . . had great weight with the Indians, who for some years previously had persistently refused to enter into any treaty."

Promises are recorded not only in the written document of Treaty No. 3, but also in the notes of Joseph Nolin, a Red River Metis, who was retained by the chiefs to record the treaty negotiations. Chief Powassan ensured the safekeeping of these notes. Copies of the notes can be found through Ochiichagwe'babigo'ining First Nation (formerly Dalles), or the offices of the Grand Council Treaty No. 3 in Kenora (for the address please see page 12).

"[The chiefs] wanted their children to learn about what they found good about the white man's way . . . and they wanted to teach them their way as well," says Josephine. "They wanted it to be an equal exchange."

The 1873 negotiations appeared about to collapse until a breakthrough speech by Chief Sakatcheway. "If you give what I ask," the Chief was quoted as saying, "the time may come when I will ask you to lend me one of your daughters and one of your sons to live with us; and in return I will lend you one of my daughters and one of my sons for you to teach what is good, and after they have learned, to teach us."

Chief Sakatcheway's speech moved the Anishnaabe negotiators and the next day the treaty was signed, forming a sacred trust that continues to this day.

— Reporting by Bryan Phelan.



Josephine and Ron Sandy at home in the strawberry patch.

MÉTIS INCLUDED IN TREATY NO. 3

Treaty No. 3 is a rare example of a treaty that includes the Métis. On September 12, 1875, the Métis were included in a treaty "adhesion" or add-on to the original agreement. The Métis people were included, according to the written text of the treaty, "by virtue of their Indian blood" and because of their "claim [to] a certain interest or title in the lands or territories in the vicinity of Rainy Lake and the Rainy River."

The treaty also states that the Métis would "receive compensation in the way of land, payments, annuities and presents, in a manner similar to that set forth in several respects for the Indians of the said treaty."

The treaty adhesion gave Métis people two tracts of land along the shores of Rainy Lake, one 17 and a half square miles, the other about 160 acres, for a total of about 18 square miles.

This compensation was separate from what was "set apart" for the Indians already embraced in the treaty two years prior, in 1873.

One of the land tracts, designated for settlement, was close to a traditional First Nations gathering point where the lake meets Rainy River, says Gary Lipinski of Fort Frances, an elected representative to the Métis Nation of Ontario.

"The Métis people of the Rainy River Rainy Lake area were asked . . . to sign on to Treaty No. 3 — and then the chiefs asked the Crown [negotiators] ", says Lipinski.

"At that point they [the Métis and the Indians] would have been related — family," he continues. "You would have looked after your brothers and sisters, and in some cases children and grandchildren. There would have been inter-marriages, friendships, and relationships formed."

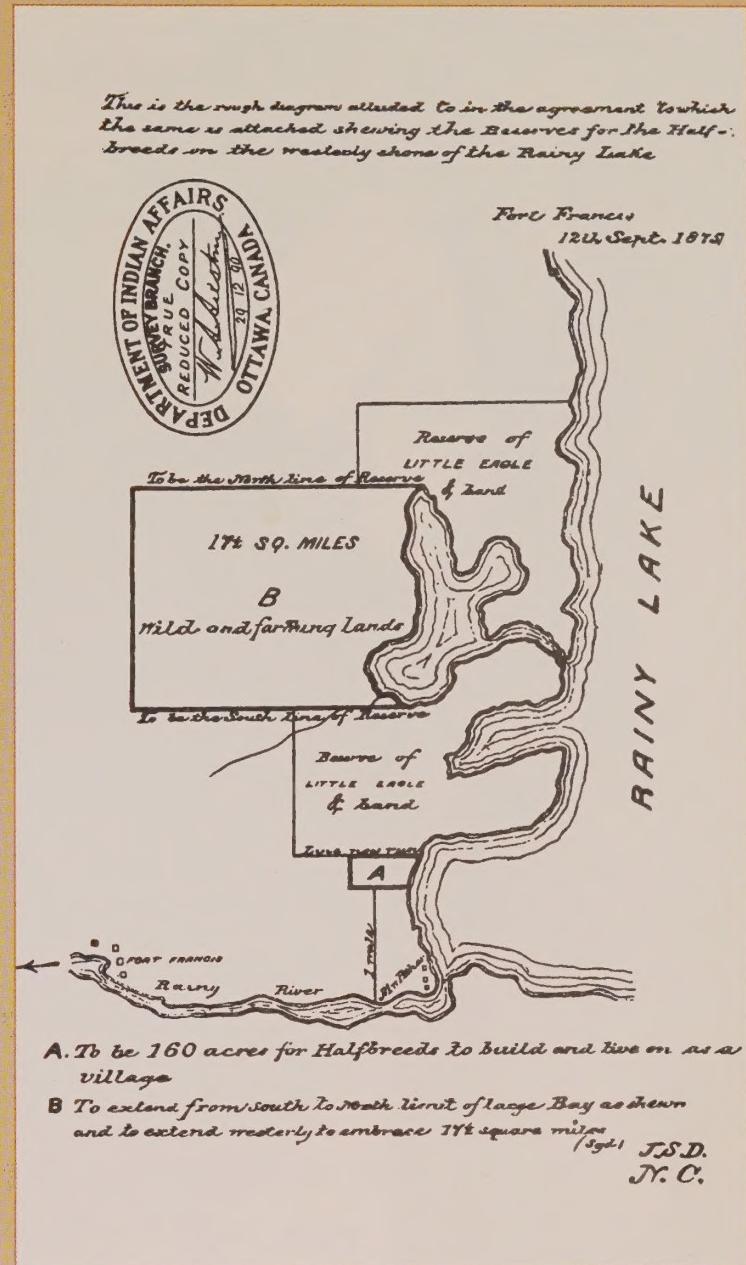
Métis people played a key role in the area's fur trading activity and in the negotiations of Treaty No. 3 itself, as interpreters trying to get ideas from both sides communicated back and forth, Lepinski says.

The Métis lands set aside as shown in the accompanying illustration now comprise the Couchiching reserve. This reserve did not come into being until 1967. First Nation members include the descendants of local Métis who were absorbed into the Little Eagle band and are now part of Couchiching First Nation.

— Bryan Phelan

HISTORY REPEATS ITSELF: TREATY MEDALS REVISITED 125 YEARS LATER

The Treaty No. 3 medal, shown here front and back, was given to Anishnaabe leaders by the Department of Indian Affairs and Northern Development for the 125th anniversary of the treaty signing on October 3, 1998. The 1998 medal is a replica of the medal presented when the treaty was signed in 1873.



The map here shows the lands set aside for the Métis in Treaty No. 3. The map accompanies the written text of the treaty.



TREATY NO. 5: HONOURING TRADITION 125 YEARS OF TREATY PAYMENTS



Return to origins: Sandy Lake First Nation Deputy Chief Harry Meekis (left) accepts his treaty money from an R.C.M.P. officer during a treaty day celebration held every year within the community on June 9. The treaty day commemorates the signing of Treaty No. 5 that includes Sandy Lake. It is tradition at these events that each First Nation member receives an annual payment. The amount of the payment is the same amount that their ancestors received when the treaty was signed. In the case of Treaty No. 5, each person receives \$5. Not every First Nation hosts treaty days, but the practice is still widespread throughout Ontario. Treaty No. 5 itself covers 100,000 square miles mostly in central Manitoba, but also includes a small section of northwestern Ontario. It

was signed originally over several days in September 1875, with "adhesions" or add-ons made in 1908, 1909, and 1910. In exchange for the land identified in the treaty, the First Nations were promised money, clothing, ammunition, agricultural implements, seed, livestock, twine for nets, reserve lands, the maintenance of schools, hunting and fishing rights, etc.

Photograph by Mark Kakekagumick, reprinted with permission of Wawatay News.

— To read Treaty No. 5 or other post-confederation treaties please check the DIAND website at www.inac.gc.ca.

TREATY NO. 9: A RARE EXAMPLE OF A TRIPARTITE TREATY IN THE POST-CONFEDERATION AGE



THE JAMES BAY TREATY

TREATY No. 9

(MADE IN 1905 AND 1906)
AND
ADHESIONS MADE IN
1929 AND 1930

Treaty No. 9, was signed originally on July 12, 1905 at Osnaburgh, which is located 313 km northwest of Thunder Bay. Treaty 9 stands out as comprising the largest area of land for a treaty agreement in the Province of Ontario, and is also known as the James Bay Treaty.

The treaty covers 90,000 square miles and envelops much of the northern part of the province. Although Treaty No. 9 was first signed in 1905, it was not completed until the following year, in 1906, opening the way for railway expansion. "Adhesions" or add-ons to the treaty were made in 1929 and 1930.

While most post-confederation treaties in Ontario involved only the Government of

Canada and First Nations, Treaty No. 9 is the first of a few that involved the Government of Ontario as a third-party. This type of treaty is known as a "tripartite" agreement because it involves three parties.

In exchange for the cession of Indian title to lands, each Treaty No. 9 First Nation member was entitled to \$8 as a once-and-for-all payment, as well as \$4 to be paid annually. The First Nations were promised hunting and fishing rights and reserve lands. Each family of five was also to receive the equivalent of one square mile of land. Additionally, the Crown agreed to provide school buildings, educational equipment, and teacher's salaries.

Reprinted from the edition of 1982 by
ROGER MICHAEL, F.A.S.C.
QUEEN'S PRINTERS AND CONTROLLER OF STATIONERY
OTTAWA, ONTARIO,
CAT. NO. C-72-1984

THE WILLIAMS TREATIES OF 1923

JOINING CANADA, ONTARIO AND FIRST NATIONS TOGETHER

In 1923, the Government of Canada acquired three separate and substantial parcels of land in central and southern Ontario. The purchases were known collectively as the Williams Treaties. The name of the treaties stems from Angus Seymour Williams, a lawyer with the Department of Indian Affairs, who presided over the negotiations. Here are several related facts worthy of note:

- There are two Williams Treaties (which set aside three parcels of land). The first was made on October 31, 1923 between His Majesty the King and the Chippewa Indians of Christian Island, Georgina Island, and Rama. The second was made on November 15, 1923 between His Majesty the King and the Mississauga Indians of Rice Lake, Mud Lake, Scugog Lake, and Alderville.
- The first two parcels of land named in the treaties accounted for 2,500 square miles. The third parcel involved approximately 17,600 square miles. Total acreage: about 12.9 million. The post-confederation numbered treaties 1 to 11 all include specific references to the amount of land owed per person.
- In the first treaty, the written treaty text states the government would pay \$233,375 to the Chippewas of Christian and Georgina Islands (including Rama) for the land specified. The Mississaugas of Rice, Mud, Scugog Lakes, and Alderville were promised \$233,425 in the second agreement. In addition, each First Nation member was to receive \$25.
- At the time of the signings, the land was being used for settlement and other economic ventures in the lumber and mining industries.

- The large northern section identified in the treaty had been the object of previous treaties, including the Robinson-Huron and Robinson-Superior Treaties of 1850. Parts of the southern section of the treaty had been the object of the Crawford Purchases of 1784, 1787, and 1788.

- The negotiations surrounding the treaties involved the Government of Canada with legislative authority over "lands and lands reserved for Indians," and the Government of Ontario with its control over "all lands, mines, minerals, and royalties."

Taken together, these facts set the Williams Treaties of 1923 apart from other treaty agreements. Historians have said repeatedly that these treaties are remarkable because they were influenced by many incidents,

transactions, and negotiations that took place over 140 years, from 1783 to 1923.



Pictured here is Beniah Bowman, the Ontario Minister of Lands and Forests. Beniah Bowman signed both Williams Treaties. The presence of the Ontario government in the Williams treaty negotiations was significant, for it further established the foundation for tripartite treaty signings, which also included the Government of Canada and First Nation communities. Photograph reprinted with permission, Archives of Ontario. Photograph circa.1925, RG 15-54-1.

Scal ONTARIO'S MAIN ABORIGINAL TREATY ORGANIZATIONS

Ontario has 127 First Nations, a sizeable urban population, and many Aboriginal settlement areas (communities without reserve lands or First Nation status). Most First Nations are affiliated with four Political Treaty Organizations: Grand Council Treaty No. 3, Nishnawbe-Aski Nation, Anishinabek Nation, and the Association of Iroquois and Allied Indians (AIAI).

Three of the four treaty organizations are negotiating self-government with Canada, the exception being AIAI. In addition to the four provincial treaty organizations, there is the Chiefs of Ontario, the provincial office of the Assembly of First Nations. Although it is not a treaty organization, the Chiefs of Ontario plays a significant political role in Ontario.

Grand Council Treaty No. 3: Represents First Nations in northwestern Ontario, southeastern Manitoba, and northern Michigan. The Council's territory includes Dryden, Fort Frances, and Kenora (head office).

Treaty No. 3 is undertaking a governance initiative to establish a modern form of traditional government. Address: P.O. Box 1720 Kenora, Ontario, P9N 3X7.

Telephone: (807) 548 - 4214. Facsimile: (807) 548 - 5041.

Nishnawbe-Aski Nation (NAN): Treaty area exceeds one-third of Ontario's land mass. Most First Nations are in remote regions of northern Ontario with no road access. NAN has seven tribal councils. Self-government negotiations with Canada involve governance and education. Address: P.O. Box 755, Station 'F', Fort William Reserve, R.R.#4 Mission Rd., Thunder Bay, Ontario, P7C 4W6.

Telephone: (807) 623 - 8228. Facsimile: (807) 623 - 7730.

Anishinabek Nation: Member communities are in north, central, and southern Ontario. In 1998, signed a first stage agreement with Canada on self-government. The Algonquins of Pikwakanagan (aka Algonquins of Golden Lake), are engaged in comprehensive land claim negotiations. Address: Nipissing First Nation, P.O. Box 711, North Bay, Ontario, P1B 8J8. Telephone: (705) 497 - 9127. Facsimile: (705) 497 - 9135.

Association of Iroquois and Allied Indians (AIAI): Eight member communities include Batchewana, Caldwell, Delaware, Hiawatha, Mississaugas of the New Credit First Nation, Oneida of the Thanes, Tyendinaga, and Wabta Mohawks. Provides policy analysis and support on treaty rights, health, social services, taxation, economic development, etc. Address (Head Office): 387 Princess Ave., London, Ontario, N6B 2A7. Telephone: (519) 434 - 2761. Facsimile: (519) 679 - 1653.

Chiefs of Ontario: Established in 1976 to represent the Assembly of First Nations in Ontario. Key priority areas for the Chiefs include political advocacy, policy making, and working with other levels of government. Address: (Head Office) Mississaugas of the New Credit First Nation, R.R. 6, Hagersville, Ontario, NOA 1HO. Telephone: (905) 768 - 1601. Facsimile: (905) 768 - 1762.

— The information on this page was provided by the Ontario Provincial Treaty Organizations and the Chiefs of Ontario.

Not all Ontario First Nations are affiliated with the provincial treaty organizations. The following Ontario First Nations are independents:

- Chippewas of Nawash (near Owen Sound)
- Flying Post (near Thunder Bay)
- Mohawks of Akwesasne (near Cornwall)
- Ojibway Nation of Saugeen (near Savant Lake)
- Saugeen (near Owen Sound)
- Shawanaga (near Parry Sound)
- Six Nations of the Grand River (near Brantford)
- Temagami (near Sturgeon Falls)
- Walpole Island (near Sarnia)
- Whitesand (northeast of Sioux Lookout)
- Iskatewizaagegan No. 39 Independent First Nation (near Fort Frances)
- Lake Nipigon (reserve land has not yet been designated)
- Lac des Mille Lacs (northwest of Thunder Bay)

Many Ontario First Nations are associated with tribal councils, which differ from provincial treaty organizations. By definition, a tribal council is a grouping of First Nations with common interests who voluntarily join together to provide advisory and/or program services to their members. Tribal councils usually provide services involving band governance, financial management, community planning, technical services, and economic development. The following is a list of Ontario tribal councils:

- Bimose Tribal Council (Kenora)
- Independent First Nations Alliance (Sioux Lookout)
- Keewaytinook/Okimakanak - Northern Chiefs Council (Sioux Lookout)
- Matawa First Nation Chiefs Council (Thunder Bay)
- Mushkegowuk (Moose Factory)
- North Shore Tribal Council (Cutler, Ontario)
- Ogemawahj (Rama)
- Pwi-di-goo-zing-ne-yaa-zhing Advisory Services (Fort Frances)
- Shibogama First Nations Council (Sioux Lookout)
- Southern First Nations Secretariat (London)
- United Chiefs and Councils of Manitoulin (West Bay)
- Wabun (Timmins)
- Waabnoog Bemjiwang (Parry Sound)
- Windigo Tribal Council (Sioux Lookout)

